IONAH
THE MESSENGER OF *NINEVEHS* Repentance.

Set forth in his *Calling*, *Rebellion*, and *Punishment*.

By H. S.

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(O Lord if by thy Spirit thou wilt dwell
With us, we shall be safe although in Hell)
Now to the great Metropolis he goes,
Proclaimes his message, vents the dismall woes
That should befall within twise twenty daies,
Yet all repent, and so the judgement staies
(True contrite prayers, and such hea'nly charmes
Are ropes so strong to tie th'Almighties armes)
Now peevish *Ionah* frets, and needs would die
As if God sent him for to vent a lie.
His pettish tricks are chek'd: and then the Lord
Convinceth him of folly by his Gourd.

THE CALLING OF IONAH.

IONAH I. 1,2.

The word of the Lord came unto Ionah *the Sonne of* Amittai, *saying,*
Arise, go to Nineveh *that great City, and cry against it: for their wickednesse is come up before me.*

I Shall not need to shew the authority of Prophets, but

concerning their differences they were of three sorts. 1. Such as prayed for the people and received an answer, these were called *Seers*. Such was *Samuel*, 1 *Sam.* 10.9. 2. Such as expounded the Law, as *Isaiah*, *Ieremy* and the rest. 3. Such as were since Christs time, as *Agabus*, *Acts* 11. 28. *Ionah* was of the second sort.

I might well chuse this Story, for (besides the compendiousnesse and perspicuity) it best suites the state of this sinfull

ſinnefull age.

Ionah lived in the time of wicked *Ieroboam* the Sonne of *Ioaſh*, 2 *King.* 14.24. Yet kept his integrity.

His name *Ionah*, a *Dove*, teacheth Innocency, and his Fathers name *Amittai*, truth, that truth ſhould bee every Preachers Father.

This Hiſtory containes, Firſt, Gods great mercy.

1. To the *Ninevites* in ſending a Prophet to convert them that they might be ſpared.

2. To *Ionah* in preſer-

ving him notwithſtanding his diſobedience.

3. To the Mariners, in preſerving them that they were then and for ever ſaved.

Secondly, *Ionahs* fall and riſing againe.

In his fall obſerve

1. His ſinne.
2. His puniſhment.

1. His ſin, in { Flying from God / Murmuring. / Iuſtifying himſelfe.

2. His

2. His Punishment
- Manifold feares
- Castinginto the Sea.
- Swallowed of a Whale.
- Reproofe and conviction.

In his rising consider,
1. His Repentance.
2. His Preservation.
3. His Faithfull discharge of his duty.

The word of the Lord came, &c.

Ionah went not without a speciall call and Commission. None should goe before they *obs.*

are sent, they must have their warrant as *Aaron* had, *Heb.*5.4. None may ascend to *Moses* chaire that have not *Moses* rod and *Moses* spirit.

Came.

obs. The Prophets had not alwaies the Word with them, as *Nathan* spake of himselfe, 2 *Sam.*7. 1 *Chron.*17. and *Elishaes* ignorance of the *Shunamites* griefe, 2 *King.*4. and *Dan.*2.30.

Arise

obs. God findes us all sleeping, we had need bee wakened.

wakened. They that call on others ſhould firſt ariſe themſelves, *Luke* 22. 30. Not like Taylors that deck others and goe bare themſelves, but they muſt ſay *follow me.* *Obſ.*

Goe.

God would not have any people untaught, *Pſal.* 19. 1, 2, 3. *Rom.* 1. 19. Therefore he ſent *Noah* to the *old world*, *Lot* to *Sodome*, *Moſes* to *Iſrael*, and here *Ionah* to *Nineveh.* *Obſ.*

To

To Nineveh.

obſ. They that greive the Spirit quench the Spirit. The Word was in *Samaria*, they refuſing it, it went to *Nineveh*. The Goſpell was at *Epheſus*, it is now come to *England* and it may depart from *England*, 1 *Cor.* 10. 12. The Prophets thus departing from *Samaria* to *Nineveh*, was 1 To ſhake off the duſt of his feet againſt them for their obſtinacy. 2 To ſhew them that Gentiles were more righteous then they; for they repented

pented at the voice of, 1 Prophet and 1 Sermon. 3 To prefigure their rejection and the Gentiles calling.

Great Citty.

Nineveh had 1500. towers and 120000. little children in it, as is noted in the end of this Story; but the greater the more ungodly. Multitude being oftentimes a meanes of seducing one another. Jonah 4. 1

And cry against it.

Every Prophet is a Cryer, as the Lord bids *Isaiah,* *obs.*

Isaiah, *Isa.*48.1. *Lift up his voice.* They must be plaine and bold as if they sate in judgement. *Iohn Baptist* was not onely a voice but the *voice of a Cryer*, *Luke* 3. therefore *Acts* 2. the Holy Ghost came downe in fiery tongues, but this fire is now quenched and these tongues tied up, but men though they cannot speake, can see a benefice when it falls though it be an 100. miles off; and *Pharaoh* had more care of his sheepe, then they of soules.

If people were not deafe

deafe and dull of hearing Miniſters need not cry, but are not yee commanded to heare as well as we to cry. The Cock crowes when men are aſleepe. Yea the Cocke crowes and *Peter* ſtill denies his Maſter, *Mat.* 26.70,72,74.

It is ſinne and ſinne onely that provokes God to cry againſt us. Our ſinnes doe buffet God on every ſide as the Iewes did Chriſt, therefore hee will not leave till hee have by crying ſlaine either you or your ſinnes. When God

God therefore cryes we should weepe, considering wherefore he cries.

Reproofe is the necessarieſt office yet moſt abhorred, as if he hated us that reproves us. Yet God ſaith, *Lev.*19.7. *Thou ſhalt not hate thy brother but reprove him.* So that to flatter any in ſinne is a manifeſt ſigne of hatred, what love foever wee pretend, ſince it tends to the hurt of their ſoules and offence of God. Yea if a Preacher reproove ſinne hee is thought to do it of hatred or ſome particular grudge,

grudge, expecting hee ſhould preach the Goſpell, and bid him keepe his Text, as if no Text in Scripture did reprove ſinne: but let him preach darke myſteries, odd conceits, or braineſicke dreames he is wellcome. *Balaams* aſſe never ſpake but once and then he reprooved, then if *Balaams* aſſe reproved *Balaam*, how much more ought *Balaam* to reproove aſſes. But perſwade your ſelves though we ſeeme angry, wee preach the Law to bring you to the Goſpell, wee preach Iudge-

Iudgement that ye may finde Mercy, we preach Hell to bring you to Heaven.

Thus wee have heard *Ionahs* charge to cry, But what ſhould he cry? The Papiſts ſay it was for their neglect of traditions, which they gather out of the New Teſtament, *Ioh.*16.12. *Ioh.*21. 25. *Acts* 1.3. 1 *Tim.*6.20. 2 *Tim.*1.13. *&* 22. But his charge is expreſſed, *Chap.*3.2. O that none would cry but what God had commanded.

But what did God command him to cry? even

even this, *Yet forty daies and Nineveh ſhall bee deſtroyed*, yea ancient *Nineveh*, faire *Nineveh*, proud *Nineveh* muſt bee deſtroyed.

No man ſits ſo high but deſtruction ſits above him. Iuſtice would have come without crying; but the mercifull God cryes to them, that they hearing his cry, might cry themſelves and God hearing their cry againe tooke pitty on them. *Iſaiah* was commanded to cry. *Iſa.* 40. 6,7. And *Iohn* was commanded in the ſpirit of *Eliah* Mat. 7 3.

Eliah to cry; and *Ionah* was commanded to cry, and he cryed. And all Preachers are commanded to *cry aloud* and not to *spare*, and to be faithfull in their meſſage, 1 *Cor.*4.4. and woe to them that love the pleaſures of ſinne more then the glory of God.

For their wickedneſſe is come up.

Wee have heard the charge given, heavie newes. Now the cauſe is, *Nineveh* hath followed her luſts, ſatisfied her deſires, forgotten Gods

Gods lawes, let her therefore prepare for destruction.

When God sends cryes unto a people it is a manifest signe their wickednesse is come up before him. And then if they will not repent while God continues crying amongst them, the Lord of Hosts will rise up in armes against them. *Obs.*

Nineveh was as full of sinne as people, prosperity, and security kissed each other, *Nah.* 2. 8.

Is come up.

Obſ. Sinne mounts up on high and carries us up as the Tempter did Chriſt to the top of a pinacle to behold all the pleaſures of the world at once: but a grievous thing it is to conſider, what a man is doing while hee ſinnes, and what ſinne is doing at the barre of Gods juſt judgement, for nothing can ſtay ſinne once committed from aſcending up before the face of the Eternall God. An arrow is ſwift, the Sun is ſwifter, but ſinne is ſwifteſt

ſwifteſt of all, for in a moment it is committed on earth, comes before God and is condemned to hell. For though *Nimrod* could not climbe to Heaven, yet his ſinnes flew up. When wee ſinne wee are like the ſhell-fiſh which the Eagle carries into the ayre, lets fall upon the rockes, daſheth in peeces and ſo devours it. So the wrath of God throwes us low upon the rockes of ſhame and contempt and terror of conſcience, and then the grave and hell that double

double death devoures us.

Is come before me.

By sinnes comming before God is meant Gods beholding and seeing it. Wee fast as before him, we pray as before him, and doe every good duty as before him, because wee doe it freely not caring who lookes upon us, but we sinne as behind him, as loath to bee seene, and we suppose we sinne behind him, as if he saw us not, saying as *Eliphaz* accused

Iob

Iob to have ſaid *Iob* 2.12, 13,14. *Is not God in the height of the heavens, and ſee the highneſſe of the Starres how high they are, therefore how could God know it*, &c. but then chiefly wee thinke God beholds us not when men cannot ſee us, but be not deceived, God ſeeth not as man ſeeth. Man ſees onely the outward act, but God ſeeth the ſecreteſt imaginations of the heart. Againe, Man ſeeth but one thing at once, and cannot ſee before and behind him

with one looke, but God ſeeth all things at all times: for when wee ſpeake evill hee is all eares to heare us, when wee doe evill he is all eyes to ſee us. *Ananias* might have gained by his craft if God had not ſeene his heart, *Acts* 5. *Gehezi* might have profited by his lye, and gained a bribe for his labour if God had not ſeene his fetches and turned his bribe into a Leproſie, 2 *King.* 5. The man that bad his ſoule bee merry, might have in-

joyed

joyed his pleasure many yeares had not God espied his security, *Luke* 12. *Achan* might have kept his gold had not God seene him. *Achan* would never have stollen, nor *Gehezi* taken bribes had they thought God beheld them; will any steale, the owner looking on, will any speake treason the King hearing it: Therefore marke but this part of my Sermon. Say when thy hand is at a sinne, I will not doe it because the Lord sees me. And as hee is all eyes

to see sinne, and all hands to punish it, so if wee repent, hee is all mercy to forgive it. Now therefore repent of thy sinne, hye thee fast to the throne of Grace, and try if thy repentance will not as powerfully cry for pardon, as thy sinnes did vehemently cry for punishment. The Angell cryed not so loud *Babylon is fallen, Revel.* 18. 2. as the Spirit of truth shall assure thee thy sinnes are forgiven thee, *Rom.* 6. 14. *Psal.* 91. 10. 34. 10. 84. 11. *Rom.* 8. 28.

28. Repent therefore and truly repent by flying all ſinne with the occaſion and appearances, and love the truth, and as much as is in you, have peace with all men, that the God of peace may give you peace in Chriſt. All this is grounded on this that God ſeeth whatſoever we doe. So *Rev.* 2.2--9--13. and 3--1--8. *I know thy workes*, is ſpoken to incourage the *Sardians* and *Laodceans* to repentance knowing that God is a liberall rewarder of them that

ſeeke him, *Heb.*11.6.

Is come before me.

Sinne once committed comes preſently before God: but the carnall hearted man like the faint Spies of *Canaan*, thinkes the way to Heaven hard and the journey further then hee is able to goe all his life: but when you ſend Faith, Hope and Love, thoſe meſſengers of truth and peace, they will tell you that your faſhions, pride, love of the world and other ſins muſt be put off, as unbeſeeming

ſeeming the faſhion of that countrey, ſo that ere we come thither wee muſt leave them, like the ſhadow when we goe into the doore, wee muſt ſhake hands with them and bid them farrewell.

THE REBELLION OF *IONAH.*

VER. 3. *But* Jonah *roſe up to flee unto* Tarſhiſh, *from the preſence of the Lord, and went downe to* Joppa, *and he found a ſhip going to* Tarſhiſh: *So hee payed the fare thereof, and went downe into it, to goe with them unto* Tarſhiſh *from the preſence of the Lord.*

IT followes now to ſhew how *Ionah* diſ-

charged the charge given unto him. First, he neglected it, afterwards being chastised and so repenting he faithfully discharged it.

First, of his Rebellion.

First, *Ionah* was sent to *Nineveh* to preach against their ungodlinesse, to reclaime them that they might repent, & so the wrath of God be turned away, how happy a message should this have beene that brought such blessed effects, but still one flie or other spoyles the boxe of ointment, *Eccles.* 10.1. Satan stands up

up and ſends him inſtead of *Nineveh* to *Tarſhiſh*; meaning thereby,

Firſt, to put him out of Gods favour, to bring upon him torment of conſcience, decay of gifts and diſreputation among the people.

Secondly, to harden the people in their ſinnes and againſt Gods Prophets.

Thirdly, that the moſt populous and wealthy Citty in *Aſſyria* might be deſtroyed all dying unrepentant in their ſins, that the very Angels in Heaven ſhould mourne at

at it. So by urging the unkindneſſe to his owne Nation and blood in leaving them to preach to ſtrangers, as alſo the difficulty of doing good among ſuch notorious ſinners, and the danger of his owne perſon in bringing ſo unwellcome a meſſage he getteth him to deſiſt.

Thus Satan is ever croſſing and tempting us when wee addreſſe our ſelves to the will of God. So was *Moſes*, *Ieremy*, *Ezekiel*, *Nehemiah* and *Chriſt* himſelfe tempted being about

bout moſt notable workes, *Exod.* 3. 11. 4.10. *Ier.*1.6. *Ezek.*3. 14. *Neh.*2.19. *Luke* 22. 31. And Chriſt tells *Peter, Satan deſired to winnow him, Mat.*4.1. *Luke* 4.2. 4. 13. 1 *Pet.* 5. 8. So even *Peter, Iames* and *Iohn.* Therefore never dreame of a truce with Satan, for hee is perpetually ſeeking whom hee may devoure, either tempting us by flattery or terrible threatning: for whatſoever wee doe comes either from the ſpirit of Satan, of God or

or our owne ſpirit. Now our owne ſpirit is occupied about the pleaſures of this world. The Spirit of God is gentle and meeke, not forcing, not threatning, as *Luke* 19. 23. *If any one will follow me*, not you ſhall follow me. So *Cant*, 5. 2, 3. *Open unto mee* ---- Now Satan takes another courſe, if hee cannot allure to ſinne hee threatens loſſe of pleaſure, friends, goods, and by his Imps torments and death. Chriſt ſaith if you will follow mee, but he ſaith I will make you

you follow me or you ſhall have fire and faggot, ſo ſaith his eldeſt Sonne Antichriſt. His order of tempting is firſt to make us doubt of the truth of Gods Word. Secondly, he falls to flat denying of it. Thirdly, hee comes in with his owne countermards and contrary aſſertions. Thus he ſaith advance your ſelves. God ſaith *Love thy neighbour as thy ſelfe, Mat.*22.39. hee ſaith, Firſt, love little and outwardly. Secondly, love none but thy ſelfe. Thirdly, hate thine enemies,

mies, envy thy betters, disdaine thine equalls, despise thine inferiors.

Now the meanes the divell tempts with are arguments drawne from mans owne wit and reason, and so *Ionah* argues here, if the Iewes will not heare me, it is in vaine to preach to these Gentiles. Thus flesh and blood stands staggering, misdoubting troubles when it should doe any good, but in sinne never considereth the following woe. Yet this I confesse was a sore tem-

temptation for *Ionah* to preach to a heathen people this doctrine, that there is but onely one true God to them who have ſerved a thouſand, *Deut.6.4.* as if a Preacher were commanded to goeto *Rome* gates and preach againſt Antichriſts juriſdiction, I feare hee would hardly doe it. Thus we regard rather to enter no great action for Gods glory and his Churches good, then to receive any oppoſition in our doings, Satan knowes from labour wee are eaſily brought

brought to loyter, and from feare and paine to ſecurity and pleaſure. Thus hee tempted our Saviour with the pleaſures of the world, *All this will I give thee.* This gaine, this eaſe, this profit ſhalt thou have to leave the ſociety of godly men and ſerve mee, not being ſcrupulous to ſweare for your gaine, to lie for your pleaſure, to cozen for riches, and ſo bee free from the reproaches and contempt wherewith profeſſors are overwhelmed, but be rich and live in

in eaſe and eſtimation.

Thus *Ionah* is tempted to ſinne but not conſtrained, urged, but not compelled, the divell can intice mightily, but not inforce violently. This is our comfort, our enemies power is in our Fathers hand, 1 *Cor.* 10.11. *Rom.*8.35. *Luke* 22.32. This may incourage us to *Reſiſt the divell and hee ſhall flie from us, Iames* 4.7. God hath made no ſuch promiſe to the divell, that if hee tempt hee ſhall prevaile, what a ſhame is

is it then that Satan is bolder in tempting then we are in resisting. O that wee were as wise, as watchfull to withstand as Satan is diligent to assault. But doth *Ionah* now resist as manfully as Satan sets on him cunningly. Alas no, he as soone resolved as inticed, *Gen.* 1. It is said, *God spake and it was done.* Surely the divell but speakes and it is done, he is such an Orator as no man can denie him: for hee pretends to counsell as a most speciall friend, as an holy Angell

Angell jealous of Gods honour, therefore hee made not onely *Gehezi* to take a bribe, 2 *King.* 5.22. *Demas* to imbrace the world, 2 *Tim.*4.10. *Iudas* to betray his Maſter, *Mat.*26.48. and *Caine* to kill his brother, *Gen.*4.8. but *Rebecca* alſo to perſwade *Iacob* and *Iacob* to be bold by lying to ſeeke for the bleſſing, *Gen.*27.13. yea the *Father of the faithfull* to commit folly with *Hagar*, *Gen.*16.43. and here *Ionah* not to goe to *Nineveh* leſt forſooth God ſhould not be true

true of his words.

We have ſeene Satans malice and wilyneſſe in tempting, wee have ſufficient armour to reſiſt him, *Epheſ.*6.11. and promiſe to prevaile, *Iames* 5.7. Therefore wee forget our enemy, neglect the promiſe, or take not the armour, or like not that arrow-bearer humility, ſubmit your ſelves to God, and then reſiſt the divell: but are ready, ſo fooliſh are we, to joyne with our enemy as *Balaam*, *Num.* 22.8. But would you, however Satan tempts.

not

not bee foyled, then conſider how ſhamefull it is having ſuch encouragements to fight, to ſhew our ſelves cowards under our Captaine Chriſt, to yeeld to his enemy, how dangerous to be under ſo cruell a tyrant, that takes pleaſure in our moſt bitter torments.

Obiect. But he comes often as a friend, as an Angell of light, how ſhall I deſcry him?

Anſw. It is hard indeed: but *annoint thine eyes with eye-ſalve*, Rev. 3.18. thou muſt *be filled with*

with knowledge, *Col.* 1.9. and *watch and be ſober*, 1 *Pet.* 5.8. and laſtly, conſider how thy ſpirit is moved: for the Spirit of God is ſoft and ſlow; but Satans is boiſterous and ſtout; beſides, conſider if the thing tempted to, bee good or ill, for bee ſure Gods Spirit prompts to no evill. Therefore get the Spirituall Sword, *The Word of God* (*Epheſ.*6.17.) *to dwell plenteouſly in us*, *Col.* 3.17. and cry ſtill to God to *open thine eyes*, *Pſal.*119.18.

But

But Ionah *arose up to flie unto* Tarshish.

Thus *Ionah* tempted repents not, but makes himselfe a run-away, leaves *Nineveh* still on the score. So *Nineveh* is still *Nineveh*, but *Ionah* is not like *Ionah*, for the Prophet is flying, and sinne is crying, and so all falls to confusion.

Hee first flies to *Tarshish* before he went to *Nineveh*. Sinne is borne first. *Esau* before *Iacob*, *Gen.* 15. 26, 27. Evill may be said to bee ancienter,

resist sinne at the first, nip it in the head, that the uncleane spirit may say here is no abiding for me, let us goe into yonder herd of Swine, *Mat.* 8. 31.

Ionah was sent to *Nineueh*, but he went toward *Tarshish*. And so it is alwaies with us, wee are ever doing that wee should not doe. For either wee doe nothing, or that which we are not commanded, or els otherwise then wee are commanded. Sometime most rebelliously I. wee doe that which wee know

know the Lord straitly forbidderh. And as *Ionah* tooke *Tarshish* for *Nineveh*, so we take the divell for an Angell, light for darkenesse, &c.

But no marvell though *Ionah* fled to *Tarshish* when hee should goe to *Nineveh*, for his vocation is rejected by the children of this world, and every where kickt against: so that if you would aske for a painefull vocation, this is it; if for a thankleſſe vocation, this is it; if for a contemptible vocation,

this is it: for reproo-
ving we are reprooved,
blessing, wee are cursed:
preaching peace wee
make warre; proclai-
ming liberty, wee are
imprisoned; doe what
we can, we are persecu-
ted; and for our worke
worthy of love, wee
receive of most ha-
tred: of few, yea very
few, not any more
then a cold affection.
Hereof it hath come to
passe, that *Moses* and
Ieremy called, excused
themselves; *Ezekiel*, ha-
ving received his charge,
went in bitternesse and
in-

indignation of his ſpirit, and ſeven daies neglected his charge as *Ionah* here doth his: and *Moſes*, *Eliah*, and *Ieremiah*, at length complained; and (which to the beſt men is the greateſt griefe) it is as eaſy almoſt to waſh a blacke-moore white, as to convert a ſinner, becauſe Satan is ever croſſing men doing Gods will, but ſpecially hindring the courſe of right preaching. For the Lord was not ſo earneſt to ſtop the way of *Balaam*, leſt hee ſhould commit

wickednesse, as the divell is earnest to stop the way of every *Ionah*, lest hee fullfill righteousnes, that is, cry against *Nineveh*, longing and earnestly labouring to convert it.

But who would have thought that such a Prophet should flie from the Lord, yea and then when he should doe him most service? A fearefull example: therefore let him that standeth take heed lest hee fall: for the way is slippery wherein wee are to walke. When thou remem-

membrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to bee encountred and overthrowne, and the likelier to have a most grievous fall, except the Lord doe mightily uphold thee. Secondly, if thou see *Ionah* flie, *Moses* murmur, *David* fall to adultery, *Salomon* to idolatry, and *Peter* to forsweare his Master, then learne thou not to trust to thy owne strength, for it is weaknesse, nor to thy owne

wisedome, for it is sinfull; but seeke helpe and crave strength at the hand of Almighty God, who giveth indifferently to every one that asketh; which doth not bruise the broken reed, nor quench the smoking flax, but doth rather increase our zeale then diminish it.

And judge favourably of such as fall, for though *Ionah* fled, yet he returned againe; and though *David* joyned murther with adultery, yet he repented.

And

And he found a ship going to Tarshish.

As soone as hee set forward to flie from God, Satan seconds his temptation with opportunity, hee findes a ship ready, hee fits *Iudas* with money and *Ionah* with a ship, if thou wilt flie from God, the divell will lend thee both spurres and a horse, yea a post-horse to carry thee hastily and swiftly to all ungodly lusts.

And he payed the fare.

This money was cast into the sea, many waste their money upon dice and unlawfull games, it were good for them if they had not a penny to loose, and so men care not what they pay for vanities and braveries, this also is cast into the sea, but they will give little or nothing to doe good withall, So *Lazarus* can get nothing, and *David* can get no meate, *shall I give my bread and wine to one I know not?* saith churlish *Naball.*

We

We can bee content to give and doe any thing to win the world, but wee will give nothing, nor doe nothing, whereby to win the kingdome of God. *Ionah* is entred into the ship and sleepes, sleepes soundly, and being wakened confessed not his sinne untill hee was forced to it by discovery of casting lots. Thus God sets out the stubbornenesse and disobedience of *Ionah*, in that this thing was not done upon a sudden, but upon deliberation

beration and continuance, he had space and leysure enough to have repented, but did not. *Ionah* first listned to Satans assaults, liked them, consented to obey them, put them in practise, fled to *Ioppa*, hyred the ship, hoysed up sayles and went to sleepe, to shew that sinne runs on wheeles and posts downe hill, and never stayes till it arriue euen in Hell. So sinnes follow one another like linkes of a chaine, till the tempest of destruction breake it in

in sunder; but if *Ionah* had considered the all seeing eye of Almighty God, hee would have leaped out of the ship that carried him at once from God and from his duty, since the creature cannot hide it selfe from the Creator. All those that pitty *Ionah* let them pitty themselves, our sinnes are as many as his were, hee confessed freely and fully, so let us; for this was written to admonish us that wee may stand where hee fell; and when wee fall to con-

confesse freely and fully to God always, and to man also when wisdome commands.

THE PVNISHMENT OF JONAH.

IONAH 1.4,5,6.

But the Lord sent out a great winde into the Sea, and there was a mighty tempest in the Sea, so that the ship was like to be broken, &c.

THe sinne being past the punishment followes.

Wrath

Wrath being ever the heavy companion of disobedience.

He saith not a winde arose, but *the Lord sent a great wind*. The winds obey GOD, though man will not obey him.

The Lord sent it. Then it was not by chance, or witchcraft, for the Mariners (though Infidels) thought it to bee sent by some revenging power for some particular hainous fact and person, else why did they cast lots to find out him that had sinned,

Psal.

Psal. 10.7--25. to 31.

The Lord sent it. So the Lord sendeth winds to bring ships to land in safety, and the same Lord sendeth winds to drowne and sinke other ships, therefore *Iob* acknowledgeth both, *Iob* 1.21. If some had so much losse by tempest as *Iob*, they would surely say with *Iob*, *Blessed be the name of the Lord*: but more (it is to bee feared) would say with *Iobs* wife, *Curse God and die*, *Iob* 2.6.

And

And there was a tempest in the Sea.

God first spake gently to him, *Arise* Ionah, *goe to Nineveh*, then he would not goe: but now hee sends a strong tempest, to compell him to come in, that his head-strong sinne might have the foyle and God the victory.

He that sayles to *Tarshish* would have as good winde as he that sayles to *Nineveh*; but hee that doth one thing for another, shall receive one thing

thing for another, as *Ahab* hoped to goe up and prosper, but hee went up and perished. So the *Spaniards* thought to arrive in *England*, but their invincible power was soone destroyed.

And there was a great tempest in the Sea.

The ship went on roundly for a time, the Prophet sleeping, the Marriners sporting, their sayles flaunting, the waters calming. So merrily sinne goes on before the tempest comes: but suddenly

ſuddenly the tempeſt ruſhes upon them and tumbles them up and downe. Hee thought to flie from God, but now it appeares hee fled not from God but to him. Therefore *David* ſaith, *If I take the morning wings and flie aloft*, &c. Whitherſoever a rebellious ſinner doth run, the hand of God will meete him to croſſe him, and hinder his hoped for good ſucceſſe.

What had hee offended the winds and waters that they bare him ſuch

such enmity? Surely they tooke Gods part against *Ionah*. So though man at first had power over the creatures, yet when man sinnes God gives them strength to bridle him.

If *Ionah* had foreseene this tempest, hee durst not have beene so bold. Sinne hath no eyes, The foole saith it is faire weather, while he is going to the stockes.

We have heard the cause of this tempest, The effects follow.

First, in the ship, which was so faire and goodly

goodly as might have endured many voyages, yet one tempest shivers it in peeces, and all because *Ionah* was in it. Such strife is alwaies betwixt Gods wrath and mans disobedience.

Secondly, in the Mariners
1. They were afraid.
2. They used meanes to appease this tempest.

Then the Mariners were afraid,

Mariners are commonly

monly men void of feare, venterous and contemners of dangers, yet theſe nought-fearing fellowes, being perſwaded this was no ordinary ſtorme, but a revenging tempeſt, doe quake like a young ſouldier that ſtarts at the ſound of a gun.

And eryed every man to his god and caſt forth their wares into the Sea.

This one meanes to ſave themſelves, ſhewes that the Heathen acknowledge there is a

divine power governing the world: for they would not have prayed, but that they knew there was a God that could in extreameſt danger deliver them. This man may by the light of nature, and by the multitude and excellency of creatures diſcerne. The wicked learne it by the diſappointment of their enterpriſes, and are compelled to kneele to that God by fained ſhewes of humiliation in hope of helpe, whom otherwiſe they would never acknowledge.

Every

Every one unto his god.

Among the Gentiles every nation had a ſeverall god. *Chamos* of the *Moabites*, *Baalzebub* of the *Eckronites*, *Diana* of the *Epheſians*, 1 *Sam.* 5. 5. *Acts* 19. 35. and every one of us in our neceſſity have our ſeverall gods. Some runne to their coffers, others to their delights and wanton ſports, ſuppoſing no trouble ſo great that they will not cauſe them to forget it, others to their glorious attires

and costly jewels, some to their dainty meates and soft beds. In sicknesse wee cry come Physitian, in heavinesse come musicke, ever leaving the Creator which is all goodnesse and power, and flie to the creature which have neither. Thus they did well that they prayed, but they prayed not well, for they prayed to fained gods, while none could helpe but one, they cryed to many, thus stirred they the tempest more, like Papists, from one Saint to another, thinking

thinking if one Saint doe not helpe, another will.

They cryed.

But this cry is often without faith, and let not the wavering minded man thinke to receive any good of the Lord, *Iames* 2.7.

And they cast their wares into the Sea.

The Marriners are content to cast their wares into the Sea, in hope of some furthe-

rance to save their lives thereby: for though many venture their lives for riches, yet they will rather part with all their riches, then with their lives. But the ship though it bee lighter is not the safer; for it was sinne that procured the danger, which being cast away, would have saved all, but being retained, the tempest is not abated. *If I regard wickednesse in my heart*, (saith *David*) *Psal. 66.18. the Lord will not heare mee*. And *Paul* saith, 1 *Cor.*13.3. *Though*

I caſt my life into the fire, If I have no charity, if I retaine malice in my heart, *it profiteth me nothing*. If I caſt not away ſinne, I caſt away all. Some will give to the poore, and yet uſe extortion and uſury to get money by: but God ſaith to ſuch, that if they regard wickedneſſe in their hearts, it profiteth nothing; though they part with all that they have, and beſtow it upon never ſo good uſes, they doe but as the Marriners did, caſt all away their deſire no-

thing satisfied: though they thinke themselves beneficiall to the poore thereby, and hope for a reward, yet God will accept of them but as Hypocrites, hee will none of their oblations, he abhorreth their very prayers, *Pro.*15.8.

And they cast, &c.

Observe here, that oftentimes many are punished for one mans sinne, as all the hoste of Israell were punished for the sinne of *Achan*, and heere all the

the Marriners and owners of ship or wares for *Ionahs* sinne, *&c.* to the end that men may learne thereby to admonish one another with love when they see them doe amisse, and not say with *Caine*, *Am I the keeper of my brother?* for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe either from sinne or from sorrow, therefore let us take heed that a wicked one bee not found amongst us unadmonished.

Further we may note that extremity is Gods opportunity: for when the winde had almoſt overturned all, and the waters had almoſt drowned all, then, and not afore, was Gods opportunity to ſet forth his glory.

Firſt, they uſed prayer unto the divine powers for aſſiſtance: then they uſed ſuch ordinary meanes as they knew beſt in ſuch a time; which order is neceſſary to bee uſed of all Chriſtians in their neceſſity. Firſt, to ſeeke for

for aid and assistance from God, and then to use all such good meanes to helpe themselves, as God shall enable them too; trusting that of his goodnesse hee will blesse their endeavours. God indeed is the last refuge, but hee is also the first refuge which is to bee sought unto: for hee will have us to acknowledge that *man liveth not by bread onely*, and *an horse is but a vaine thing to save a man*, and *except the Lord keepe the Citty, the Watchman waketh*

keth but in vaine; no meanes can helpe without his blessing. But then, hee will not have us negligent in using of lawfull meanes: for he never or very seldome worketh without means, when the meanes may bee used. Danger then wee have seene made them to feare, but feare astonished them not, but gathered their wits together, for they used meanes with wisdome to save themselves. But when the Lord sends calamity upon many of the ungodly,

godly, they have so guilty a conscience, that whilest they feele the great hand of God, they are even distraught of their wits, and made as it were senseleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about shee knowes not whither, or like the Swallow, which by compulsion of the winde, flieth backward and forward till it fall into the Sea: or like *Caine*, whose head was fraught

fraught with feares, so that hee knew not whither to goe, doubting to bee slaine of every one whom he saw. But whatsoever befalleth the childe of God, hee hath ever matter of consolation and some moderation of minde to beare it withall, expecting a joyfull issue of all. Therefore blessed is hee that hath the Lord for his God.

But

But Ionah *was gone downe into the sides of the ship*, &c.

Ionah was fast asleepe when hee should bee better occupied, to note our drowsinesse in hearing, and our security in sinne, that though the very senseleſſe ship seemed by rowling and cracking to cry to *Ionah*, yet was not hee once moved, but like one sicke of a Lethargy, deafe to all wakenings.

Ionah signifies a *Dove*. Hee was like *Noahs* Dove,

Dove, that out of the Arke could finde no reſt; ſo *Ionah* could not ſleepe being fled from God, but the Tempeſt will awake him.

And he was faſt aſleepe.

See how little *Ionah* is aſhamed of his ſinne. Though all ſmarted for it yet hee ſleepes; neither winds blowing, waters roaring, ſhips reeling, nor Marriners crying could wake him. Thus wee ſleepe more deadly then *Ionah*, wee looke not backe on our ſinnes

ſinnes and examine our ſelves throughly, that wee might finde releaſe of our miſeries.

If *Ionah* a Prophet, and ſuch a Prophet as was the figure of Chriſt, could not withſtand this one temptation, what cauſe have we to watch againſt ſinne, to pray that wee be not led into temptation.

In *Ionahs* ſleeping obſerve two things.

Firſt, when we thinke our ſelves moſt at reſt, then are wee in greateſt danger, as *Ionah* aſleepe neere his ſhipwracke.

wracke. When *Herod* is vaunting then is hee stricken, *Acts* 12. 21. When *Nebuchadnezzar* is in his greatest pride then is hee turned out, *Dan.* 4. 27. When *Belshazzar* is banquetting, the hand writ his condemnation, *Dan.* 5. 4. When the rich man saith unto his soule, thou hast enough, *Luke* 12. 19. then his soule is taken from him.

Secondly, note here the nature of sinne, while it is in doing, like a Harlot, shewes nothing but her bravery,

Witnesse

Witneſſe *Adams* fruit, *Noahs* wine, *Davids* adultery, till Gods judgements overtake them, as the whirlewinde ſuddenly, unreſiſtably. So though ſin bee ſweet in the mouth it is bitter in the belly.

Then the ſhip-maſter came unto him, &c.

Here *Ionah* is taken napping, the Matriners may doe him more good then the tempeſt, whom ſinne ſhould waken perill cannot.

Ionah is aſleepe and the

the Marriners wake him, an *Iſraelite* wakened by an *Infidell*. Thus the Lord ſhames his ſervants, as hee reproved *Abraham* by *Abimelech*, *Gen.*20.9. *Balaam*, by an Aſſe, *Numb.*22.28.

This ſtory *Ionah* writes of himſelfe, that wee might bee warned by him to ſuppreſſe all evill motions that they take not effect.

What meaneſt thou, O ſleeper.

Ionah being thus warned did not ſnap at him that

that wakened him, nor yet baſely ſit ſtill but ariſeth.

Many of you come to heare the Word, and here you fall aſleepe, when you have moſt need to bee waking, but I am glad, I have now gotten a Text to waken you, for now I cannot reade my Text, but I muſt ſay, *What meaneſt thou, O ſleeper, Ariſe.* If you marke not what is ſaid unto you, you are aſleepe, though your eyes bee open: but if you were as wiſe as *Ionah*, you would

would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went under the hatches to sleepe, and would not sleepe in the sight of the Marriners. If you were as wise as *Ionah*, you would thank him that wakened you, as no doubt *Ionah* did; *Salomon* saith, *Pro.* 28. 23. that hee which reproveth, shall have more favour of a wise man, than hee which flattereth. The Lord *Iesus* saith, Woe be unto that servant,

ſervant, that when his Maſter commeth hee ſhall finde ſleeping, Canſt thou not watch one houre, ſaith hee to *Peter?* Can you not wake while I ſpeake to you? You would all be found in the Church when the Lord commeth, but you would not bee found ſleeping in the Church. You are watched, and none of you can ſteale a nap and not bee eſpied, but when your eyes bee moſt ſhut, and ſee leaſt, then moſt eyes bee upon you. I marvell how you

you can ſleepe having ſo many eyes upon you, ſo many clamours in your eares, and God himſelfe ſpeaking unto you. If you ſhould ſee a traitor ſleepe on the hurdle, or men ſleepe with meate in their mouthes, would you not marvell? Yet even ſo doe you, while I denounce the great iudgements of God againſt you, and while I am feeding ſome of you, you fall aſleepe, and ſo I preach in vaine. There is a Countrey whereof it is ſaid, that it is night with

with them, when it is day with us. I thinke that Countrey is here, for how many are here which have loſt their eyes and their eares ſince they came hither? If all of you, were as many of you are (I meane aſleepe) the ſtrangers that come hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon, therefore for ſhame leave your ſleeping.

Arise and call upon thy God, if so bee hee will thinke upon us, &c.

This is another means which they use, *Ionah* being wakened, to appease the tempest, now that they see they cannot themselves allay the winds, nor asswage the waters, they desire, they exhort *Ionah*, to try what he can doe by calling upon his God.

Arise

Ariſe call upon thy God, &c.

After that the Ship-maſter had wakened *Ionah*, he bids him call upon his God, as if he had ſaid, Watch and pray: hee ſpeakes like a Saint, yet hee is an Infidell; he ſaid not, call upon gods: but call upon thy God. The ſhip-maſter, would not call upon his God: but (ſaith hee) call upon thy God, and it may bee hee will helpe us: if hee had ſaid call upon our god, when hee

ſaid, call upon thy God: and if he had ſaid, Hee will helpe us, when hee ſaid, if ſo bee hee will helpe us, then hee had ſhewed ſome ſparke of faith. Becauſe he wanted helpe and comfort, hee bids him ariſe, and becauſe hee was feareſull, hee bids him pray. It may bee (ſaith he) he will thinke upon us, that wee periſh not. As if he had ſaid, *Ionah*, we know that thou haſt a God as well as wee, and therefore wee ſay, Call upon thy God, for now every god is to be tried, there-

therefore if ever thou didst pray in thy life fall to it now. Thus Satan leades men a blinde way with zeale, in hope of some reliefe being in trouble. They called upon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceived by wofull experience, that there was no kinde of succour to bee had that way, they flie to God, and then Satan laboureth to undermine the confidence and expectation of helpe, and to

place in ſtead thereof doubtfullneſſe and infidelity. Thus Satan will bee ſure to loſe nothing by this bargaine any way. *Ionah* (ſay they) call upon thy God, for if hee cannot helpe us, wee are all undone and loſt, for wee have called upon our gods, we have laboured hard to amend our ſtate, wee have caſt away our goods to lighten the ſhip, but all in vaine, for wee are no whit the better, like the woman which had ſpent all her ſubſtance about Phyſicke, yet all could

could not helpe her till Chriſt came, *Luke* 8.43. So the Papiſts while they are well, they pray unto every Saint and Angell for ſuccour againſt the troubleſome times, but in extremity, or at the point of death, none of them can helpe, ſo that then they are faine to flie unto God or be deſtitute, as like Idolaters, as one flie is like another: they are like the Heathen, which worſhip *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the reſt: ſome hold on the one, and ſome on

the other. Some say, if *Ioon* bee with mee, I care not for all the petty gods, because I hold him chiefe: so another saith, if Saint *Gabriel* bee with mee, I care not for the rest: and some raise great disputations, whether this Saint or that Saint, this Angell or that Angell bee better: whether our Lady of *Bullen*, or our Lady of *Rome* be surest: whether Saint *Iames* of *Callis*, or Saint *Iames* of *Compostella* be strongest: and so like beggers which run from doore to

to doore, they runne from one Saint to another. If one god will not helpe, another will, thinke these, as though the gods were contrary one to another, and where the one bids, the other forbids. So some thought that *Venus* was a friend to the Trojanes, and *Pallas* was not their friend; as fooles thinke of Witches, one strikes, another heales.

Call upon thy God.

They bid him call upon his God, before they knew him, but the faithfull would not worship a false god, though they may be helped by him. By the example of these Marriners, if they thought that their god was the true God (and why else did they worship him;) wee may learne the substance of every temptation that doth undermine us, namely, that it will bid us doe this evill, that good

good may come of it: Marke whensoever thou art motioned to evill, if it doe not promise thee some goodnesse to come of it. But the servants of God ought not to doe that which is evill, though they were sure to gaine all things that can bee wished by so doing: for they have learned their lesson, and how to answer Satan at such times: Why temptest thou me Satan? for it is written, Thou must not doe evill that good may come of it, *Rom.* 3.8. and this is the armour

armour called *Scriptum eſt*, wherewith the Lord overcame the divell in the wilderneſſe.

Here alſo wee may ſee the difference betweene the faithfull and Infidels: for *Call upon thy God*, ſaith the ſhipmaſter and the reſt.

The Marriners bid *Ionah* pray to his God in their behalfe: but *Ionah* ſaith not to the Marriners, pray to your gods in my behalfe. And this is alſo manifeſt, that a Papiſt will ſay unto a Proteſtant, and one that lives well, Pray for me: but

but a Proteſtant if he be any thing zealous, will not ſay unto a Papiſt, Pray thou for me: knowing that when a Papiſt doth pray, hee doth it to Idols, Saints or Angels, or at leaſt without faith, and therefore their prayers are abhominable in the ſight of God, and therefore they will not bid them doe it becauſe they will not doe evill, to the intent that good may come of it: whereby it is manifeſt, that our Religion is the true Religion, our Adverſaries themſelves being judges.

And

And so *Pharaoh*, said to *Moses* pray for me: but *Moses* said not to *Pharaoh*, pray for me, *Exod.* 18.27. *&c.* *Saul* said to *Samuel*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me, 1 *Sam.* 15.25. therefore the Marriners had need of *Ionah* to pray for them: but *Ionah* had no need of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharaoh* pray to *Moses* God, seeing God hath said, *Call upon me in trouble and I will heare thee? Call upon*

upon thy God (say they) when they cried and saw no helpe, they distrust their gods, they thought they would not helpe: indeed they could not: therefore they ran to another whom they knew not, hoping to bee helped by him, because they thought some god there was that could doe it. So the Papists run from one god to another, from S. *Dominick* to S. *Francis*, and why should they run from S. *Dominick* to S. *Francis*, but that they mistrusted *Dominick*? they

they thinke hee will not heare them, and so they goe forward: but in the end the unknowne God is thought to be the best: yet the Lord taught not *Peter* one prayer, and *Iohn* another, but taught them all one prayer unto one onely God, and to wait still upon him, praying still, with assurance he will bee a helpe in due time.

If peradventure hee will thinke upon us that we perish not.

This if, perhaps, and perad-

peradventure, coſt *Adam* Paradiſe, God ſaid to *Adam*, If thou doeſt eate of this tree, thou ſhalt ſurely die. Then *Evah* reported theſe words, thus: leaſt peradventure we die. The Serpent ſeeing her in ſuch a minde, ſo careleſſe or forgetfull of the commandement, hee came and quite changed the matter, and ſaid; You ſhall not die. Thus ſin creepes upon us, while doubtfullneſſe remaineth in us: ſo God ſaith, You ſhall be ſaved: the trembling fleſh ſaith, per-

peradventure I ſhall, &c. then commeth Satan, and hee ſaith, Thou ſhalt die: ſo that if you will aske what is the faith of ſinners, or if you would have it defined, it is this: peradventure yea, peradventure no: if you will aske me whereupon this faith is grounded: it is upon ifs and ands: this is the faith of the ungodly, to ſay, If ſo bee God will helpe us: for they cannot aſſure themſelves of any helpe. But wee may not doubt of our God, and ſay, It may be,

be, or, If peradventure: for we may freely pray to our God with confidence: and may ſay, our God, and the God of *Ionah* will ſurely helpe us, and hath helped us. But yet let us know that we have ſinned like infidels, and doe deſerve to bee puniſhed like the Egyptians.

If ſo be he will, &c.

Thus it commeth in like a little leaven, which ſowreth the whole lump of dow, and like the moth, which eateth the whole

whole wedding garment, and this ſame little theefe hath ſtolen away all the Papiſts faith: Therefore with them wickedneſſe lieth ſicke in bed, and calleth to every one that commeth by, Call upon God, and pray for me, if ſo be hee will looke upon us and helpe us: and ſo their hope when the tempeſt commeth, is either an eaſeleſſe horrour, or a comfortleſſe doubting.

If

If so he will thinke upon us.

Our God thought upon us in the time of trouble: hee thought upon us, and laid the tempest when our enemies called upon their gods, Saints and Angels. But what doe we meane, beloved, when mercy is come to send for judgement? for though we be saved with Israel, we deserve to bee plagued with *Pharaoh*, because wee are not thankefull for this, namely that the Lord hath thought upon us in our

our distresse; for hee travelleth with mercie, and laboureth till he be delivered, he goeth laded like a Bee, but wants a hive. There are two hands, a hand to give, and a hand to receive: Gods hand to give, and mans hand to receive: the hand of God is a bountifull and a mercifull hand, a hand loden with liberality, full of gracious gifts: therefore let us stretch forth the good hand to receive it, thankefully to embrace it, cheerefully to entertaine it, and carefully

fully to keepe it, let us receive it by the hand of faith, the hand of love, and the hand of prayer, for who ſo commeth with this hand ſhal be filled, & who ſo commeth without it, ſhall go empty away, becauſe they have deſpiſed the waies of God: for when I inſtructed them, they would not heare, and what I taught them they would not learne, ſaith the Lord, *Pro.* 1. 24,25. *Ionah* wakened thus, and thus exhorted to call upon his God, ſoone no doubt perceived his dan-

danger, and partly with the horrour of his sinne, partly for feare of the deserved, and thus threatned drowning and other punishments, without question was grievously vexed. For hee could not but see, that the very dumbe creatures were bent against him for his disobedience: the winde blowes, as though it would overturne all, the waters roare, as though they would drowne all, the ship tumbles, as though shee were weary of all, and albeit the Marriners had

had cryed, and caſt out the wares, as though they would loſe all, yet the tempeſt rageth ſtill, their danger is greater than ever.

Wherefore now one might have ſaid to Satan, Satan thou perſwadeſt him to flie from his defence for his ſafety, and madeſt him beleeve that he ſhould come ſafe to *Tarſhiſh*, and there live at liberty and eaſe, enjoying all temporall benefits at his pleaſure, but now thou haſt brought him into the priſon of the ſhip, and it

is tost thus by this tempest likely to destroy him, thou leavest him in the greatest danger, and rejoycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoever thou pretendest a desire to preserve him from troubles, and procure him many pleasures, with much security: O most wretched and deceitfull lyer, he that trusteth his enemie, and hee that

that beleeveth thee, ſhall ever be deceived. And now might *Ionah* ſay, Beware by me, for thus hath the tempter deceived me, he hath allured mee with flattering fantaſies, and perſwaded me, that it was but an eaſie thing to flie from the preſence of the Lord, that ſeeth alwaies all things, and from whom no man, no nor ſecret lurking in any mans heart can be hid, but all are alwaies in his preſence. Hee made mee beleeve that light could be brought out of

darkneſſe, that good may come of evill: for hee aſſureth mee, that if I would ſet forth toward *Tarſhiſh*, I ſhould not onely ſhun the preſence of the Lord, but ſhould live at eaſe like one unknowne, both for my vocation, and alſo for my behaviour in the execution thereof, and ſo I might creepe into a familiarity with theſe people, and enjoy the benefit of their ſociety. Otherwiſe, if I went to *Nineveh* as the Lord commanded, they would hate and perſecute me, yea,

yea, and ſo I ſhould end my life in miſery, both becauſe they being Gentiles, and I a Jew, they cannot abide me, for the one holdeth the other in contempt: and alſo becauſe of my meſſage, namely, a Prophecy of deſtruction, grounded upon a reproofe of their vile and ſinfull pleaſures. Which meſſage, Satan perſwaded me would be ſo hainouſly taken, that no death, nor torment, that they could deviſe for mee, would bee thought ſufficient, and ſo I ſhould bee ſure ne-

ver to escape their hands alive, if I went: as though the eternall and most glorious God, which sent me thither, were not able to defend me from all evill when I came thither, as well as he did *Daniel* in the Den of Lyons, and Christ in the wildernesse among the savage beasts. And when Satan had thus perswaded me I beleeved him and so tooke my journey to flie from the presence of the Lord, if I could have performed my intẽtion. But the Lord hath beheld the stubbornenesse

neſſe and diſobedience of my heart, and therfore followeth me with great diſpleaſure: he hath ſent out this tempeſt upon the ſea, whereby we are like to be overwhelmed, and ſo neere as we are to the water, ſo neere wee are to death by all likely-hood.

THE PVNISHMENT OF JONAH.

JONAH 1.7.

Afterwards they ſaid every one to his fellow, Come and let us caſt lots, that wee may know for whoſe cauſe this evill is come upon us, So they caſt lots, and the lot fell upon Ionah.

NOw followeth another meanes which the Mariners uſe to appeaſe

peaſe the tempeſt.

They caſt lots.

But firſt, they conſult and conſent to caſt lots. The tempeſt was ſo ſtrong that they concluded with themſelves, it was the revenging power of ſome angry God, for the ſin of ſome notorious wretch that was amongſt them.

Seeing therefore neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was the ſinner,

ner, they take counsell, and agree to find him out by lots, wherein let us observe; first, never a one of them is of *Davids* spirit, who when he saw the people plagued, said, Lord it is I: Every man excuseth himselfe: for every man would extenuate his own sin, and diminish it, and every one thinketh his sinne salved, when hee hath excused himselfe. Let *Adam* be his owne judge, and he will say. The woman tempted him to sin: and let the woman be her owne judge, and she will say,

say, Yonder Serpent perswaded her to it. Let every one be his own judge, and there will be such posting off of sin, that never a one will be found guilty. There is none that will be so impudent, as to say he hath no sin at all, yet few that will freely confesse they have grievously sinned. Therfore these here say every man within himselfe, though he be a sinner, yet he is no great sinner. None are accounted sinners, unlesse they bee openly detected of some notable and hainous crime.

crime. If they be dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabbath, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, unlesse they be theeves, traytors, open and grosse Idolaters, and taken with such like capitall crimes: no more these neither, were it not for feare of the law: as none among the Iewes, but Publicans, were counted sin-

sinners, all the rest were good fellowes, and just men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserve not the wrath of God, they are but veniall. Did you ever read of these veniall sinnes in the Scripture? But thinke you they have nothing but Scripture? Yes they have Decrees, they have decretals, the Ceremonies

nies whereof obſerved, theſe veniall ſinnes are ſoone pardoned, & they have a Pope that can forgive any ſins. Thus they leſſen ſinnes, thus they abate the price of ſinnes, and they can buy out ſins with money, or redeeme them with Maſſes, and by a little ſhort pennance purchaſe a large and long pardon.

And as the Marriners, every man thought hee was no great ſinner: ſo *Ionah* thought with himſelfe, Though I bee a great ſinner, yet am I not ſo grievous a ſinner as theſe

theſe Idolatrous heathens: or if he throughly condemned himſelfe, yet unwilling to bee knowne ſuch a rebell, he thought it may be, it is moſt likely, they are many, I but one, peradventure therefore the lot will not fall upon me: like a theefe, which notwithſtanding in his own heart hee acknowledge himſelfe guilty of that wherewithall he is charged, yet will not confeſſe, untill the matter be throughly ſifted, and ſo clearely proved to his owne face, in ſuch ſort, that

that he cannot for ſhame (though with ſhame hee confeſſe,) deny it. Therefore if God had not ſifted out this ſinner the better, *Ionah* would not have beene knowne the man, and the Marriners would ſtill have contended who was the leſſer ſinner, therefore they conſult to caſt lots.

Let us caſt lot.

They did not uſe to caſt lots, this was no cuſtome among the Marriners: but the tempeſt was ſo

so wonderfull, that it made them seriously to thinke of God, and willing to use the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he revealeth the truth.

These like worldlings never confesse God, but when he commeth in a tempest: they will not see his mercy, untill his justice appeare: they will not acknowledge Gods governement, before

fore he bring on them ſome judgement, like *Pharaohs* Sorcerers, who confeſſed not Gods majeſty, while they lived at eaſe, but when the Lord plagued them, they cryed out, This is the finger of God.

Let us caſt lots, that wee may know for whoſe cauſe this evill is come upon us.

Why? what are they the better when they know him? what would they doe with him on whom the lot ſhould fall?

fall? Surely they supposing, or rather cleerely seeing this tempest to be sent from some wrathfull power, and that for some one mans sinne amongst them, they determined having found him, to sacrifice him unto the God that was so offended by him, God turneth evill unto good, but the divell turneth good unto evill. The Gentiles had a custome in the time of the common plague, to sacrifice one for the rest. This custome they took by imitation of the Iewes, in offering beasts, and

and of *Abraham* in offering his sonne, the divell that father of lies and schoolemaster of all mischiefe teaching them. So the divell tooke advantage to doe evill by the service of God. In moving the Gentiles to worke abomination by offering men, imitating the Iewes commanded sacrifices. But if they had rightly knowne the true God, they would have taken their sins by the throat, and have sacrificed them.

Come,

Come, let us cast lots.

The Marriners were not so wise to prevent the tempest before it came, as they be diligent to allay the tempest when it may not be laid: we ovetaken with Gods just judgements, are very carefull alwaies, to use all meanes to bee rid of them. But who keepeth a watch over his owne waies, and diligently laboureth to keepe himselfe free from that which necessarily draweth on it selfe Gods judgement? who

who purgeth himſelfe of his ſinnes, leſt hee bee ſicke? who letteth or fetcheth out his corrupt bloud of pride, luſt, covetouſneſſe, leſt hee be ſore? who keepes a good diet, and maketh his choiſe of holy exerciſes, godly companions, religious conferences? *&c.* But know we, he is not ſafe that is ſound, neither he ſound that is intemperate.

So they caſt lots.

Whether it be lawfull to caſt lots, it is not evident

dent by this example, because they were Gentiles, and therefore no president for us: but so farre may we use them, as the Word doth lead us, and no further.

There are two Goats brought to *Aaron*, *Levit.* 16. that hee might cast lots, to see which Goat should bee killed, and which should not, these Goats signifie Christ: for as he died he lived againe, and as he was buried, he rose againe. Againe the land of Canaan is parted by lots, *Numb.* 34. to see what part each

Tribe

Tribe should inhabite. Againe, of that Tribe *Achan* is found out by lots, *Iosh.* 7. first by his Tribe, then by his Family, and lastly, by his particular person.

Againe it is said, that *Saul* was chosen King by lots, 1 *Sam* 10. and least any should have said, that it was his good lucke, his good lot or chance to bee King: therefore the Lord appointed that he should be annointed before hee was chosen by lots.

Againe, *Matthias* is chosen by lots to the Apostleship in stead of *Iudas*, *Acts* 1. so that it is lawfull in some causes to cast lots, so that they doe attribute nothing unto them, and acknowledge that *the lot is cast into the lap, but the disposition thereof is from the Lord*, *Prov.* 16. 33. for they must not say that it is their chance, fortune, or good lucke: for so they make an Idoll of it, and rob God of the honour due unto him. For it was not *Sauls* for-

fortune to be King, but Gods mercy: it was not *Achans* chance to be caught, but Gods judgement. Lots may bee uſed to prevent ſtrife, when all other meanes have beene uſed, and ſometimes before all other meanes, when in wiſedome it is thought the beſt meanes. Brethren often and godly at firſt divided their inheritance by lots, as the Children of Iſrael divided the land of Canaan. Therefore in the Church of *Geneva* there is an order, that in

the time of plague, there should be an house set apart for the sick to lodge in, and least they should bee uncomforted, they chuse out a Mininister by lots to doe it.

So they cast lots.

Now we are come to put up our selves to the Court of Lawyers, to see if they will doe any thing for God, for conscience, or for love, *viz.* that they would end mens suits quickly, and let the poore Clients have equity. Some say

ſay that Lawyers bee good untill they bee Counſellers, like Lions, which will be gentle untill their tallons grow: bee not offended, but amend, for malice ſpeakes not.

I am perſwaded, that if the lots were caſt to ſee who troubles the ſhip, it would fall upon the Lawyers: bee not offended but amend, for malice ſpeakes not. A poore Client commeth forth accuſing one, and going home accuſeth a hundred: for ſo many ſeeke to hinder

him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to strive for that, which with reason might easily be attained without such contention, and others seeke to enrich themselves with contending for a small matter with their neighbours, yet in the end lose that they sought, and that they had beside: and so they contend and strive about a thing com-

commonly, untill the Lawyer hath gained more by them, than the thing which is in controversie is worth. These are like the Mouse and the Frog, which strove so long about Marsh-ground, that at length the Kite came and took them both from it. Others will come up to law about a small matter, and therein so intangle themselves, that they cannot rid their hands of it, untill it have almost undone them, like a silly sheepe that is hunting a flie,

which runneth from buſh to buſh, and every buſh catcheth a locke of him, ſo that the poore ſheepe is almoſt bare ere he hath done, and hath not a fleece left him to cover himſelfe withall. So hee runnes from Court to Court, to ſue, to complaine, to plead, till he have ſpent his cloake, his coat: were it not better to have caſt lots for the coat at firſt? For the Law is like a Butlers box, play ſtill or. till all come to the Candleſticke. Therefore

fore it is lawfull, to end any controversie in a hard matter, to use this meanes.

Now whether it bee lawfull to cast dice, if lots may not bee used (as *Salomons* words, *Prov.* 18. 18. *The lot causeth contention to cease*, compared with *Heb.* 6. 16. prove) but in hard matters and waighty causes, when the thing is doubtfull, and all good meanes are tried before to avoid strife: that question is decided, which none but voluptuous men make

queſtion of, namely, whether dice-play bee a meet exerciſe for a Chriſtian ſoule. *Salomon* ſaith, *the lot cauſeth contention to ceaſe*: therfore, lots are to end ſtrife, but theſe lots make ſtrife: for before thou takeſt the Dice, thou knoweſt thine owne, and no man ſtriveth to take it from thee; but when thou caſteſt the Dice, thou doeſt (as it were) aske whether thine owne be thine owne, and makeſt a ſtrife of no ſtrife. Art thou not worthy to

to lose the gifts of God, which venturest to lose them when thou needest not? Doest thou not deserve to forgoe thine owne, which art so greedy of anothers, that thou wouldest have his living for nothing, but for turning of a Die? *Esau* did not sell his birth-right so lightly, but hee had somewhat for it which refreshed his hunger, but God hath given thee a living, and thou spendest it for nothing. The Marriners did cast lots to finde out the sinner:

they

they did not cast Dice to see who should winne, as Dicers doe: for to whom the lot falls, hee taketh all, which deserves to lose all as well as the other, and hath no right unto it by any law: for God hath not allowed one man to take anothers goods for the tripping of a Die, but either they must bee merited, or they must be given, or they must be bought, or else it is unlawfull, ungodly, unconscionable, to take them. Besides the brawles, the

cose-

cosenages, the oathes annexed to this game, which would not agree with it, unlesse it had beene a meete companion for them. Thou takest another mans goods for nothing, whereas God hath appointed thee to get thy living, with the sweat of thy browes, for thou takest away that which others sweat for, and whereas thou shouldest live by working, thou seekest to live by playing, like as the Ape which lives by toying. Doth any Dicer thinke he

he doth well? Tell me what thinkest thou? for every sinner doth condemne in his prayer to God, that which he excuseth before men: if they which are Gamesters repent it, how can they which are Gamesters defend it? Thou shouldest doe nothing, but that thou wouldest have God finde thee doing if hee should come to judgement: wouldest thou have him take thee at dice? I am sure thou wouldest not have God see thee so vainely occupied: neither canst thou think,

thinke, that Christ, or his Prophets, or Apostles, or Evangelists, were Dicers, for no such lots are named in the holy Scripture, and yet the Lords day is most prophaned with this exercise, Cards and Dice, as though they kept all their vanities to celebrate holy dayes, what hast thou to alledge for Dice, now evidence is given up against them? hast thou any patron to speake for them, but thy vaine pleasure and filthy covetousnesse, which are condemned already

already, and therefore have no voice by Law: Take away these, and take away Dice. The Patron condemnes the Clients, when one voyce condemnes another: if the exercise were lawfull, such Patrons as pleasure and covetousnesse would not speake for it. Take thy pleasure therefore in that which is good, and the Angels will rejoyce with thee: if this were good, God would prosper them better that use it: but neither winners nor loosers are gainers.

gainers bird I know not how, but there is not so much wonne as lost, as though the Divell did part stakes with them, and draw away with a blacke hand, when no man seeth, for the winner saith, he hath not wonne halfe so much as the looser hath lost. One would thinke that one of them should flow, when so many ebbe: there is never an ebbe without a flowing, never one loseth, but another winneth, but at Dice. What a cursed thing is this that turnes no man

to

to good, which robs others, & beggars themselves? The Schoole of deceit, the shop of oathes, and the field of vanities. Thou doest not onely hazzard thy money, (in this game) but ventureſt thy ſalvation; and caſteſt Dice with the divell, who ſhall have thy ſoule. For every thing that commeth well to man, he giveth thankes, but for that which commeth by Dice, hee is aſhamed to give thankes; which ſheweth, that in conſcience that gaine is

evill

evill gotten, and that hee ſought it without God. Can this bee good when worſt men uſe it moſt? If it were good, the evill would like worſe of it than the good: but the more a man favoureth of any goodneſſe, the more he begins to abhorre it, and his Conſcience doth accuſe him for it as for ſinne. They which doubt whether God doe allow it, need but looke how hee doth proſper them that uſe it: but they truſt not in God, (the termes of their

their occupation discrie) for they call all their casts, chances, as though they relyed not upon God, but upon chance. Therefore if Dice make strife without cause, if they take away others goods for nothing, if wee may not live by playing, but by labour, if they which have beene Dicers, repent it among their sinnes, if the holy men never used this recreation, but the worst most delight in it, if thou wouldest not have God see thee when thou playest

playest at Dice, nor take thee at it when he comes to judgement, if nothing but pleasure and covetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not upon God, but relie upon chance, if thou doest not onely venture thy money, but hazzard thy soule, then the best cast at Dice is, to cast them quite away.

And

And the lot fell upon Ionah.

The lot fell upon *Ionah*, not because hee was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst whom they see most afflicted: If any one bee seene to beare his crosse, then many will say, This is a wicked man, and so thinke well of themselves, supposing that God is not bent against them to punish them as well,)

well,) but becauſe *Ionah* ſhould feele the hand of the Lord both puniſhing and preſerving him, and be reformed: for God correcteth all, as hee did his Sonne, to learne them obedience. But if judgement begin with the houſe of God, what ſhall become of the ungodly?

And the lot fell upon Ionah.

Now when the ſinner that troubled the ſhip is taken, now *Ionah* can

can hide himselfe no longer. Now he might also feare to bee sacrificed by the Mariners presently. For the Mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the danger wherein they remained, were no doubt as the fierce wolves robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayed, and restrained the rage

of

of the Marriners, and made them afterward willing to abide the tempeſt a while, and put themſelves to more paine to ſave him, endevouring by rowing to recover land. For having heard of the true God, and though they loſt their goods, having found who is all good, ſhall we (ſay they) deſtroy him that hath ſaved us? Shall we give him up to death unneceſſarily, that hath brought us to life, and aſſured us to reigne with God in all glory everla-

ſting? Surely the thankleſſe are graceleſſe: eſpecially they that love not, and ſhew not forth the labour of love for their gracious guide to God: but therefore wee may ſee that the hearts of men are in the hands of God, and he turneth them which way he liſt, hee faſhioneth their hearts every one, yea even Kings hearts, as rivers of water doth he turne, to water and make fruitfull his vine: to pitty and to perſecute, to honour and to ſhame, to love and hate his people:

to

to deliver their power to the beaſt, *Revel.* 17. 13. And againe to eate the Whores fleſh, and to burne her with fire, *Revel.* 17. 16, 17. Therefore let us never feare to performe our duties whatſoever, to whomſoever: for he formeth the hearts of all, who hath promiſed to honour them that honour him but to make them contemptible that doe deſpiſe him. Neither let us put confidence in man, nor in Princes, for their hearts are rivers of water of

themſelves, fleeting eaſily as they be led following: But eſpecially let us not forget chiefly to make prayers, ſupplications, interceſſions, and to give thankes for all thoſe, 1 *Tim.*2.1. on the godlineſſe or prophaneneſſe of whoſe hearts, the flouriſhing or defacing of the Goſpell of Chriſt Jeſus, and the choſen of God doth moſt depend.

And

And the lot fell upon Ionah.

Now *Ionah* could not deny hee was that sinner, unlesse he would accuse God of unrighteous judgement: for the lot is cast into the Lap, but the whole disposition thereof is of the Lord. Now therefore he must needs confesse it. The windes thundering, the waves tumbling, the ship cracking, the Marriners quaking, upon their gods crying, their wares forth ca-

sting, *Ionahs* prayers requested, to cast lots consulting, *Ionah* kept himselfe close, hee would not be thought that sinner. The winde said, I will overturne thee; the water said, I will drowne thee: the ship said, I cannot hold thee: the Marriners said, Wee cannot helpe thee: his prayers said, Wee cannot profit thee: his conscience within bleeding, and God at the doore of his heart knocking, and the lots now ready for casting, said threatningly, For thee

thee the tempeſt is come, thou fugitive, and wee will diſcover thee.

Yet *Ionah* conceales his ſinne, ſo much did hee abhorre the ſhame of men, of ſtrange men, a few men, fraile men, or the feare of the fury of the fleſh. Therfore after the windes had roared, and alſo the waves raged, and the ſhip reeled, and the Marriners cryed, and the lot, his conſcience, and God himſelfe threatned him, the lot alſo condemned him, and the feare of

being sacrificed by sinners to Satan terrified him, so that hee forthwith repented throughly, he declared it openly, and confessed his sin freely. Such a stirre hath God before hee can come by his owne: he must crosse us, and set himselfe and all his creatures against us, he must straine our bodies, or leave our soules, and constraine us to it, before wee will returne from our wicked waies and throughly humble our selves to yeeld him due obedience, O the good-

goodneſſe of the great God? O long ſufferance and bountifullnes unſpeakeable, which not onely leadeth, but alſo in the chaines of love draweth us to true repentance.

It was Gods great goodneſſe to *Ionah*, that the Marriners ſacrificed him not: greater, that he truely repented: that God continueth in his calling, and bleſſeth his (whoſe flying from God, deſerved flinging to Satan) not ſo much ſolemne Preaching, as ſudden confeſſion, and

short denuntiation of vengeance, yea made it so powerfull, that it converted Idolatrous Heathens, most hardned Idolaters: first Marriners, then *Ninevites*.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a lively, holy, and acceptable sacrifice to God, by whom hee presently before, greatly feared to have beene offered a dead, unholy, and so a delightfull sacrifice to Satan. This feare banished, and that joy possessing

ſeſſing him, what a mercy of the Almighty did *Ionah* thinke it: But before hee converted the *Ninevites*, he was more to be humbled, fuller to be ſtrengthened, better every way to be prepared. Therefore God would have the ſea to waſh him, the Whale to faſt him, and yet miraculouſly ſafe to preſerve him, that being purified, he might pray fervently: and being delivered, finde power, comfort, and courage abundantly. Therefore when by lot being taken,

ken, and by his owne confession found the man that procured the tempest, the Marriners in love and compassion of him, had assayed by rowing to get to land, but could not, the Sea raging more and more, and *Ionah* himselfe professed he knew the tempest was sent for his cause, and would bee layd, he being cast into the Sea. *Ionah* at length was cast out of the ship into the swelling surge of the tempestuous Sea. What hope of life then left? Is there any? to swallow

ſwallow up all, ſoone after hee is ſwallowed whole of a Whale. Here let us marke, that after the tempeſt had terrified *Ionah*, the Marriners reprooved him: when they had reprooved him, his conſcience pricked him, when his conſcience had pricked him, the conſulting to caſt lots grieved him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot having condemned him, in

in what an agony think we was *Ionah?* partly, that he should bee held that notorious wretch that had brought this woe? partly, lest they in their raging griefe, for their great trouble of body, losse of goods, and danger of life, should forthwith kill him for a sacrifice, to appease the unknowne angry God? But after this agony, the terror of drowning followed, and after that the horror of that huge fish: first, lest it teare him in peeces, then lest it melt him, afterward,

afterward, leſt it poyſon him: laſtly, three daies and three nights the comfortleſſe horror of darkeneſſe, and noyſome ſtinke in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hold him, the Marriners could not helpe him: and being caſt out, leſt all for him be caſt away, the Whale would not ſpare him, the ſtinch would ill feed him, the darkneſſe would leſſe

lesse glad him, and light might not visit him. Now see then what *Ionah* got by his journey, notwithstanding all the promises of which Satan assured him, and all the furtherances which the Serpent procured him, hee lost his labour, lost his money, lost his joy, lost his credit, lost his quiet, and saw no hope but to lose his life too, finding plentifully and bitterly feeling dreadfull feares. He trusted to the windes, the windes could not save him: hee trusted to the

the ſhip, the ſhip could not keepe him: he truſted to the Marriners, the Marriners could not hold him: he truſted to the lot, the lot would not ſpare him: he truſted to the waters, the waters could not beare him, neither would the Whale forbeare him, neither did any thing make ſhew of likelihood to ſave him. Therefore wee may ſee in *Ionah*, what it profiteth a man to flie from God, forſaking his calling, and ſo practiſing the evill motions of Satan in

in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall have as hee had, accusing consciences, fearefull hearts, and the wrath of God upon our heads. For hee hath nothing to give us, although he promise and make us beleeve hee hath Kingdomes. Yes indeed, he hath horror of minde for all that obey him, and hell for the reward of his, which will make all their hearts ake which receive it.

See secondly in this pu-

puniſhment of *Ionah*, the juſtice of God. The Bee, when ſhee hath once ſtung, doth leeſe her ſting, ſo that ſhee can ſting no more: So doth not Gods juſtice puniſhing ſinne: for it retaineth power, it hath ſtore of ſtings to vexe ſtill: when one judgement is executed, hee ever hath other enow ready, either of the ſame kinde in another degree more ſharpe, or of another ſort: for all the creatures with their ſeverall powers, are Gods darts to ſtrike us when he

hee commands. Therefore if we be ſicke, ſickneſſe is not dead with us: if we be poore, poverty endeth not: if we be in danger, danger is not therefore put downe for ever after: and if we be vexed, vexation hath not therefore loſt his ſting: his darts, his weapons alſo are as ſharpe now as they were at the firſt, and ſharper too, becauſe wee are ſinfuller. For according to the ſickneſſe is the medicine, and wounds more dangerous, require more dolourous plaiſters.

And

And if thou be diſobedient, then hee will lead thee through them all, untill he hath humbled thee, and made thee to glorifie him with obedience, or utterly deſtroyed thee.

Thirdly, let us not forget, neither lightly think of this that God knoweth how to puniſh for ſinne, yea moſt ſeverely to correct his children, though repenting. If our Prophet *Ionah* here may not keepe thee ſome good while in a due meditation of it, let that man after Gods owne

owne heart, the sweet Prophet of *Israel* come to thy mind, and in him see, whether God cockereth his entirest friends, or something sharpely, if not bitterly, handleth them, setling themselves in their dregs, or securely serving the Lord, 2*Sam.*18.6.10.27.2*Sam.* 12. 13, 15, 16, 17, 18, 19, 20. Chap. *Psal.*30.&75. *Hos.*6.4.

Lastly, yet consider God is rich in mercy, and full of compassion, loth to punish unlesse too farre provoked, content to shake his rod over

over us, to make us feare onely, and keepe us free from feeling his ſtroaks, if that may have his due worke in us, that is, recall, reforme, and confirme us: for as the windes could not overthrow *Ionah*, nor the waters drowne him: ſo neither could the Whale conſume, poyſon or annoy him, or ought but feare him, though it had ſwallowed him: for *Ionah* remembring God, God ſhewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and ſpeedily

dily to have perished, then and there God caused him to bee three daies, and as many nights most safely preserved. O power omnipotent, O goodnesse all sufficient, in al things, at all times. God then as well knoweth to deliver his out of all distresse in due time, as to reserve the wicked to the day of judgement to be punished. And in what danger shall wee despaire? In what extremities ought not wee to hope in our most mighty Saviour, remembring

bring JONAH in the Whales belly, *Ionah* 2. 10. *Ieremy* in the mire of the deepe dungeon, *Ier.*38.13. *Daniel* among the fierce Lyons, *Dan.* 6.24. his three companions in the hot burning Furnace, *&* 3.26. nay, 600000. men of warre, and three times as many moe, men and women, young and old in the Wilderneſſe, lacking now drinke, then meate, *Exod.*17.6. and all theſe delivered out of all danger, theſe laſt miraculouſly ſatisfied with drinke out of the rocke,

and with meate abundantly from heaven, *Ex.* 2.15.3.10.

Secondly, though *Ionah* be cast into the troublous Sea, and swallowed of a huge Whale, yet hee must preach at *Nineveh*: though *Moses* flie out of *Egypt*, yet he must be the leader of Gods people thence, *Gen.*29.20. *Ioseph* is in prison, but he must bee the Lord of *AEgypt*, and preserve the Church alive, *Gen.* 41.40.45. 78. Who would have thought that *Saul* should become *Paul*, *Acts* 9.1,2.

or

or forſwearing *Peter* a faithfull Preacher, *Acts* 4.11,12. Suſpend then thy judgement and wonder at Gods workes, whether of mercy, or juſtice, and thinke not the worſe of a man though he were caſt out of the Sea, as *Ionah*, *Ionah* 2.10. or baſely brought up as *Amos*, *Amos* 6.14. for the deliverer of *Iſrael* was brought out of the flagges, *Exod.* 2.3. and the converter of *Nineveh* out of a Whale, *Ionah* 2.10. and the ſalvation of the whole world out of a ſtall, *Luke* 2.17.

And the lot fell upon Ionah.

The lot fell upon *Ionah*, that hee might be cast out of the ship, that as the ship was almost broken, but not altogether: so *Ionah* might bee almost drowned, but not altogether: almost consumed, almost poysoned in the belly of the Whale, but not altogether: and that being in the double deepe duely humbled, and as gold in a Furnace, fined and fit for Gods workes, hee might

might thence in a miraculous manner come forth like *Lazarus* in his winding ſheet, that hee might glorifie God once againe, and couragiouſly cry againſt *Nineveh*.

And the lot fell upon Ionah.

The lot fallen upon *Ionah*, the juſtice of God (both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſervant ſeverely) did appeare but with all ſingular mercy ſhined, and the Marriners mindes

were mollified, in that they sacrificed him not to Satan, but much more that he by that meanes truely repented. Insomuch that the old Idolatrous Marriners, presently by him were converted, and he cast into the Sea, was not drowned, swallowed of the whale, and three daies continuing therein perished not, but miraculously was preserved, and most graciously cast on land safe: and lastly, crying against *Nineveh* that sinnefull Cittie, had his Preaching so mightily prevailing

vailing, that he wonderfully humbled them all. This mercy was marvellous, this goodneſſe of God to *Ionah* moſt glorious: For the *Ninevites* hearing, *Yet forty daies and* Nineveh *ſhall bee overthrowne*, *Ionah* 3. 5. firſt as the Marriners had before done, beleeved the Word of GOD, though they never heard it before? If we heard the Word of God preached as the Marriners and Ninevites did with trembling hearts, in the ſenſe of Gods Majeſty, it would not be but wee

should feele the power of it lively, and filled with all joy in beleeving speedily, but uneffectuall and fruitlesse is Preaching, because there is nothing almost but unreverent and senseleſſe hearing. And why should God teach the heedlesse to learne? Why should hee give pearles to dung-hill Cockes, nay, to very swine? But they beleeved the Word assoone as they heard it, though they never heard it before. What doth that argue? Surely it sheweth, that

that the fooliſh and ſimple are more diligent and ready, both to heare and receive the Word of God, then thoſe that are wiſe in their owne conceit, or alſo in the view of the world. What ſaith Chriſt? *The poore receive the Goſpell*, *Mat.* 11.5. What ſaith *Paul? Not many rich, not many wiſe*, 1 *Cor.* 1.26. For though we have knowledge, if our knowledge be like the *Phariſees*, *Mat.* 23. 13, 14, 25, 26, 27, 28. that is, in ſhew of ſincerity onely, in counterfeit holineſſe, and hol-

low hearted friendſhip through hypocriſie, it had beene better for us that we had beene ignorant, for it will but leave us the more inexcuſable, it will be found inſufficient to ſave us, but ſufficient the more fearefully to condemne us, becauſe we know our Maſters will and doe it not. Therefore as *Peter* ſaid to *Simon Magus*, *Thy money periſh with thee*, *Acts* 8.20. So will the Lord ſay unto ſuch, Thy knowledge periſh with thee, ſeeing it is fruitleſſe.

But

But when *Nineveh* had beleeved God, what did they ſecondly? They ſpeedily, they notably repented, they proclaimed a faſt, they put on ſack-cloth, they humbled themſelves before the Lord, they earneſtly beſought him to turne away his wrath from this woefull Cittie. *Ionah* preached at *Nineveh*, crying againſt it, ſeemeth to have humbled them, and that without a miracle (without which ſcant any doctrine is of credit among the Gentiles) not onely within forty,

forty, but within foure daies, much within forty dayes, he converted *Nineveh*, ruffling *Nineveh*, old and Idolatrous *Nineveh*, long before forty dayes be ended, the ſeed is ſowne, growne, increaſed mightily, and full ripe, in a ſoile in reaſon moſt barren. Sow therefore, yee Seedſmen, where you are ſet. If ye ſow cheerefully, ye ſhall reape plenteouſly in due time: Faint not: ſay not I have a ſtony, or a ſtarved, or a thorny ground: *Nineveh* repents in ſackcloth.

In

In which willing submission of theirs, and speedy lively repentance at the words of the Prophet, (after hee had beene three daies and three nights in the Whales belly) the calling of the Gentiles by Christ, (after hee had beene three daies and three nights in the bowels of the Earth) might well bee signified. For they no lesse willingly than the Ninevites, submitted themselves to the Gospell preached no lesse speedily, and peradventure

ture more truely repented. For though they now thus wonderfully humbled themselves, not the fearefull multitude onely, but the richest and greatest, the Nobles and King also, and so all escaped now: soone after they returned to their vomit, and never ceased to adde sinne to sinne, till they were by open warres miserably weakned, and at length fulfilling the Prophecy of *Nahum*, (*Nah.*3.16.) utterly consumed. Therefore first, for the comfort of the godly,

godly, since *Ahab* humbled himselfe before the Lord, (1 *King*. 22.26,27, 29.) *Ahab*, I say, that had done exceeding abhominably, in following Idols, and sold himselfe to worke wickednesse in the sight of the Lord, submitted himselfe under the hand of God, fasting in sackecloth, though hee did all in hypocrisie: had not the evill threatned brought upon him in his daies: seeing *Rehoboam* (and the Princes of Israel who had forsaken the Lord) and the whole Tribe

Tribe of Iudah, which wrought wickednesse in the sight of the Lord, and provoked him more with their sinnes than all that their Fathers had done humbling themselves before the Lord, and confessing him just, had not the wrath of the Lord powred upon them, by *Shishak* King of Egypt were not destroyed, but shortly delivered, yea also things prospered in *Iudah*, though the Lord had threatned to leave them in the hands of *Shishack*, albeit they truely repented

ted not: laſtly, for as much as *Nineveh* that bloudy Citty full of lies and robbery, the beautifull harlot, with multitude of fornications, that Miſtreſſe of Witchcrafts, which ſold the people through her whoredomes, and the nations through her witch-craft, humbling themſelves with faſting, and putting on of ſackcloth, the Lord repented of the evill he had threatned them, and did it not: how aſſured may wee bee that whatſoever judgement the Lord threat-

threatneth us, and howsoever he threaten it, it shall not light on us, when wee unfainedly humble our selves in true fasting, turning from our evill waies, and from the heart vowing to serve God in all holinesse? For this is the cleare promise of the faithfull God; 2 *Chron.* 7.13,14. *If I shut the Heaven that there bee no raine, or if I command the Grashopper to devoure the land, or if I send pestilence amongst my people, if my people, among whom my Name is called upon,*

upon, doe humble themselves, and pray and seeke my presence, and turne from their wicked waies: then will I heare in Heaven, and bee mercifull to their sinnes, and heale their land. Againe, as generally most plainely saith just *Iehovah*; *Ier.* 18.7,8. *I will speake suddenly against a Nation, or against a kingdome, saying, I will plucke it up, and root it out, and destroy it, but if this Nation against which I have pronounced this, turne from their wickednesse, I will repent of the plague that*

I thought to bring upō them. Let us then, O beloved of the Lord, whosoever love the Lord Iesus, be carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible judgements.

Now for the terror of the ungodly, as many of them as repent onely when Gods hand is upon them, and then hum-

humble themſelves outwardly onely, and that but onely when the fierceneſſe of his wrath appeareth, or elſe after they have eſcaped the feared judgement, fall to their wonted wickedneſſe againe: let them bee ſure the ſtrong and juſt God, that conſumed *Nineveh* ſlidden backe, will overtake them alſo in wrath, and for ever turne them over to ceaſeleſſe woe. For the greatneſſe, the beauty, the ſtrength, and riches of *Nineveh*, could not withſtand the hand

hand of God, or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more hainous and grievous in his sight was the abuse of them. Therfore the hugenesse, or the strength of this, or any other Cittie cannot save it from the judgement of God, being sinnefull in his sight.

Great *Sodome* is destroyed, *Gen.* 19. great *Iericho* is destroyed, *Iosh.* 6 great

great *Nineveh* is deſtroyed : great *Ieruſalem* is deſtroyed, 1 *King*.24. 25. and great *Rome*, (*Rev*.18.2.) the roome of all uncleane ſpirits, ſtayeth for her deſtruction, like a whore that ſtayeth for her puniſhment till ſhee bee delivered : and theſe were and ſhall bee puniſhed for unthankfullneſſe and contempt of the Word of God. Yet *Nineveh*, *Iericho*, *Sodome*, nor *Rome*, have had halfe the Preaching that we have had, yet we are unthankfull too, then what have wee

wee to looke for? but when *Sodome* was burned, *Zoar* ſtood ſafe, *Gen.*19.21. when *Ieruſalem* was deſtroyed, *Bethlehem* ſtood ſtill, *Ier.* 41.17. So the Lord doth alwaies provide for his people, though he make never ſo great a ſlaughter and deſtruction amongſt his enemies. For the Lord becauſe of his covenant doth alwaies provide for his choſen, although they be but a remnant, like the gleaning after harveſt, or like a cluſter of Grapes on the top of the vine after

after the vintage, and though there be never ſo great calamity or trouble, as wee ſee in the Booke of *Gen.*45. Chap. when there was a great time of dearth and ſcarcity to come upon the land where *Iacob* was, the Lord had ſent *Ioſeph* to provide for his Father *Iacob*, leſt hee ſhould want bread, hee or any of his ſonnes and folkes, and ſo ordered the matter, that *Ioſeph* was Treaſurer over all the Corne in *Ægypt*. And ſo among the *Turkes*, and *Spaniards*,

and Infidels, the Lord will finde meanes to do them good, which unfainedly love him, and in the dungeon, in priſon, and in bonds, yea, and in death, the godly ſhall finde GOD.

FINIS.

Morning Prayer.

Eternall God, and mercifull Father, which art the light that no man can attaine unto, and yet by thy marvailous lightneſſe, driveſt away the darkneſſe of the night, and ſhaddow of death, and by thy grace enlightneſt all thoſe, that being in darkneſſe come unto thee: I thy unworthy ſervant,

doe blesse and praise thy most holy Name, for all the mercies and gracious benefits, that from time to time I have received from thee; and most humbly thanke thee, that thou hast vouchsafed me this favour, to passe this night in so quiet and comfortable rest, and hast brought me againe to see and enjoy the light of the Morning. And now, I beseech thee, O Lord, of thy infinite goodnesse and mercy, by the merits of my blessed Saviour, that thy mercifull compassi-

on

on may this day be extended to me, that being enlightened with thy grace, I may not be carried away by the power of darkeneſſe, to ſpend this day after the luſt and pleaſures of my owne corrupt mind; but that I may with all care and conſcience, follow thy Fatherly will, which thou haſt revealed unto me in thy holy Word. Increaſe in me (O Lord) all ſpirituall gifts and graces, and beat downe in mee all carnall and corrupt affections: enable me by thy bleſſed

Spirit, in ſome meaſure, both to withſtand that which is evill, and to performe what is good and pleaſing unto thee; and that neither by my owne negligence, nor the power of any temptation, which either the World, the Fleſh, or the Divell ſhall preſent unto mee, I bee driven away from a true faith, but may lay hold of thoſe gracious promiſes, that thou haſt made unto mee in Jeſus Chriſt my Saviour. Diſperſe (O Lord) the thicke miſts and clouds of my ſinnes, which

which corrupt my ſoule, and darken my underſtanding, and waſh them away (I moſt humbly beſeech thee) in the precious bloud of thy Sonnes Paſſion, that ſo I may be acknowledged for one of thine Elect, when I ſhall appeare before thy Iudgement ſeate. Give mee a will carefully to follow my vocation, and let thy bleſſing bee upon me in the ſame: bleſſe me in my body, in my ſoule, and in whatſoever belongs unto mee: lighten my minde, and inflame

my heart with a love of those things that are good; and as my body (by thy power) is risen from sleepe, so my soule may daily be raised from the slumber of sinne, and the darkenesse of this world, and so both together may enjoy that everlasting light which thou hast provided for thy Saints, and purchased with the bloud of thy deare Sonne our Saviour Iesus Christ: to whom with thee, O Father, and the blessed Spirit, be all honour and glory for evermore, *Amen.*

Evening

Evening Prayer.

O Almighty and everlasting God, the Father of mercy, and God of all consolation, that by thy mercifull Providence, defendest all those that walke before thee, and put their trust in thee: I poore and miserable sinner (unworthy of the least of thy favours) doe yet presume (in the name and mediation of Iesus Christ) to present my selfe before thee, and to offer up this poore

poore ſacrifice of praiſe and thankſgiving unto thee, that thou haſt nouriſhed and preſerved me by thy power, and haſt guided and governed me by thy Word and Spirit: and (as for all other thy bleſſings) ſo for that mercy that hath this day accompanied me, whereby I have both beene preſerved from many ſinnes, that the wickedneſſe of my nature was inclined unto, and alſo delivered from many puniſhments, that the ſinnes that I have committed have de-

deſerved: I moſt humbly beſeech thee, in the merits of Chriſt Ieſus, to pardon and forgive mee all my ſinnes, which eith[illegible]n thought, word, or deed, I have this day, or any time heretofore committed againſt thee; whether they be the ſins of my youth, or of my age, the ſinnes of omiſſion or commiſſion, whether wittingly or ignorantly committed: good Lord, pardon them unto me, and let them not cauſe thee this night (as juſtly thou maiſt doe) to take vengeance

geance of me, but bee mercifull unto mee, O Lord, in forgiving the evill I have committed, in ſupplying the good that I have omitted, in reſtoring mee to that which I have loſt, in healing my ſores, in lightning my blindneſſe, in clenſing my filthineſſe, and in altering the whole courſe of my corrupt minde, that I may bee delivered from that which is evill, and enabled to performe that which is agreeable to thy bleſſed Will and Word. And Lord, as thou

thou haſt this day preſerved and kept mee in ſafety, ſo I moſt humbly beſeech thee to protect mee this night from all danger, both bodily and ghoſtly, and to give mee ſuch quiet and comfortable reſt, as may enable mee to walke on in that vocation, wherein thou haſt placed me, and that I may both bee delivered from the darkeneſſe of this preſent night, and may alſo eſcape that everlaſting darkeneſſe, which thou haſt provided for thoſe, that without Repentance con-

continue in their ſinnes: from which, good Lord, deliver me, and all thoſe that belong unto thee; and that for the merits of the death and paſſion of my bleſſed Saviour Ieſus Chriſt: in whoſe Name I continue my prayers for my ſelfe, and thy whole Church, ſaying, as he hath taught us. *Our Father.* &c.

O Lord, prepare our hearts to Prayer.

O Lord God our heavenly Father, wee thy poore and wretched creatures, give thee moſt humble and hearty thankes for our quiet and ſafe ſleepe, and for raiſing us up from the ſame. We beſeech thee, for Jeſus Chriſts ſake, to proſper us this day in our labour and travell, that it may be to the diſcharging of our duty in our vocations, principally to thy glory; next, to the

the profit of this Church and Common-weale; and last of all, to the benefit and content of our Masters. Grant, deare Father, that wee may cheerefully and conscionably doe our businesse and labours, not as men-pleasers, but as serving thee our God, knowing thee to bee the chiefe Master of us, and that thou seest and beholdest us with thy Fatherly eyes, who hast promised reward to them that faithfully. and truely walke in their vocation, and threat-

threatned everlaſting death and damnation to them, that deceitfully and wickedly doe their workes and labours. Wee beſeech thee, O heavenly Father, to give us the ſtrength of thy Spirit, that godly and gladly wee may overcome our labours, and that the tedioufneſſe of that irkeſome labour, which thou for our ſinnes haſt powred upon all mankinde, may ſeeme to us more delectable and ſweet. Fulfill now, O Lord, theſe our requeſts, for

for thy Sonne our Saviours sake, in whose Name wee pray, as he himselfe hath taught us.

Our Father which art in Heaven,&c.

FINIS.